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SERMON NO. XLIV.

PREACHED BEFORE THE PROTESTANT EPISCOPAL SOCIETY COMPOSED OF
YOUNG MEN AND OTHERS.

Mark, xvi. 15.

"Go ye into all the world, and preach the Gospel to every creature."

This was the final commission given by our Saviour to his Apostles ere he entered into glory. "He appeared unto the eleven, as they sat at meat," says the Evangelist, from whose history our text is taken, and upbraided them with their unbelief and hardness of heart, because they believed not those who had seen him after he was risen. And he said unto them "Go ye into all the world, and preach the Gospel to every creature."

From these words, my brethren, we shall take occasion, briefly, to lay before you,

- I. The object of missionary exertions, in general.
- II. The means by which this object is to be effected.
- III. The claims which the missionary cause has upon us—and
- IV. The claims of the particular Society, in whose behalf I appear before you this evening.

May God, who can render effectual the exertions of the humblest individual, and who often effects his purposes by means apparently the most inadequate, so be with us by the influences of his blessed spirit, that our appeal to you may not be in vain.

First, then, let us lay before you "the object of missionary exertions in general." It is benevolent and comprehensive.

I. It is not to ameliorate the temporal condition of man further than this may be the result of his moral improvement. It is not to feed the hungry, to clothe the naked, or to heal the diseased. But it is to nourish up souls unto life eternal—to bestow upon the destitute the word of truth—to send aid to lands over which a moral pestilence has passed. It is, by the influence of the blessed Gospel, to root out the idolatries, which have disfigured some of the fairest and

loveliest portions of our earth—to dry up to the very source those streams of iniquity which spread around such misery and distress—to turn men from darkness unto the marvellous light of the Gospel—from the power of Satan unto God. It is to speak of Christ, and to offer salvation, through the merits of his blood and righteousness, to those who now lie under the curse pronounced upon our first parents, and are debarred an interest in the promises of God.

2. Missionary exertions then, so benevolent in their object, are also vast in their operations. "The field is the world." The benefits of the Gospel are not like those of the law, to be confined to a small and obscure nation, but are to be extended to "every creature"—to be spread open to "all the nations of the earth." The missionary inquires not what may be the temporal condition of man—what may be his colour—his clime or his habits—he only asks what is his moral state? What can be done to improve his condition? He hears a voice from every quarter of the globe, saying, "Come over and help us—suffer us not to perish—refuse us not that light which leads to life eternal"—and he goes forth with an humble reliance on his God, that those "to whom Christ is not spoken of, may see, and that those who have not heard may understand." He goes forth to "preach the Gospel to every creature"—that he who "believeth and is baptized may be saved." Will the adversary of missions tell you that this is not an object worthy of your utmost exertions, and that you ought not to disturb the world? Will he tell you that *natural religion* is of itself sufficient to enable man to fulfil the purposes of his creation? Will he tell you that "the heavens declare the glory of God, and the firmament sheweth his handy works," and exultingly ask, what effect this has produced upon man in every age and every clime? Answer him in the language of inspiration—"They worshipped and served the creature more than the Creator." They changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things." (Rom. i. 23.) Take him to the islands of the sea, to benighted Africa, to unhappy India—show him their rude and mis-shapen idols of wood and stone—their hundreds of thousands of deities, and tell him these are the effects of natural religion—not as she came from the hands of God, the witness of his eternal power and Godhead, but as she is deformed by the passions and debased by the corruptions of men. Then point out to him the human victims slaughtered upon altars raised to her praise, or crushed beneath the ponderous car upon which she sits enthroned—point out to him the unhappy widow sacrificed on the funeral pile—the innocent babe whelmed in the waves of the holy river—lead him to imperial Rome—the mistress of the world, and show him there what effects she has produced. Carry him to enlightened, philosophical Athens—place him on the hill of Mars—bid him lay his hand upon the altar erected to the "Unknown God," and call upon natural religion to show what she has effected. She will place before you a long catalogue of deities,

black with every crime which can debase and degrade our nature. Yes! this is natural religion, stained with gore and foul with crimes—not depicted by fancy, but demonstrated by facts—facts which even infidelity will not dare to deny.

Yes! these are the effects of *natural religion*; to counteract which God sent his only begotten Son into the world to reveal his will. To proclaim this will, to make man wiser and happier, is the object of missionary exertions. The infidel may meet us with a sneer, and tell us this is folly and madness; but though to him it may be “foolishness” and a “stumbling-block,” yet to those who believe, it is “Christ, the wisdom of God, and the power of God.” If such then be the object of missionary exertions, may we not inquire,

II. By what means this object is to be effected.

This is declared in the words of our text, “Go ye into all the world, and *preach* the Gospel to every creature.” The preaching of the cross of Christ then, is the instrument by which a sinful world is to be regenerated—the moral law, by which man is to be raised from a state of degradation and misery, to one of honour and happiness. It is vain to tell us that the means are inadequate. As in the physical, so in the moral world, the Almighty effects his purposes by means the most simple, and apparently the weakest. It was with these simple means that the Apostles went forth to evangelize the world; and we, who contemplate their labours, are already astonished at the vastness of the result.

They assumed no vain powers to dazzle the great, or scare the weak; and yet before the plain and artless preaching of the poor and illiterate fishermen of Galilee, the pomp of power, and the arrogance of philosophy, were humbled. To judge of the efficacy of any appointed means, we must look at the results which have been produced; and what results can be greater than those which followed the preaching of the Apostles. “There was a time,” says an able and eloquent advocate of the cause of missions, “when the whole Church of Christ, not only could be, but actually was, gathered with one accord in one place. It was then that that place was shaken with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added to the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The Church has commenced her march. Samaria has, with one accord, believed the Gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed through Asia Minor. The temples of the Gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, Great is Diana of the Ephesians! Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arms to arrest the spreading “superstition.” But the progress of the faith cannot be stayed. The Church of God advances unhurt, amidst racks and dungeons, persecutions and death: yea, “smiles at the drawn dagger and defies its point.” She has entered Italy, and appears before the walls of the eternal city. Idolatry falls prostrate at her approach. Her ensigns float in triumph over the

capitol. She has placed upon her brow the diadem of the Cæsars !* These were the effects of the preaching of the cross of Christ, and after such successes, we can no longer doubt but that the means appointed by God, which have been, will still be effectual, in producing results the most sublime and magnificent.

Having now shown the effects of missionary exertions, and the means by which this is to be effected, let us consider,

III. The claims which the missionary cause has upon us.

Were I to place this cause before those who believed not in revelation, I would speak of the benevolence and vastness of the object, and the nature and fitness of the means employed. But standing as I do, before a Christian assembly, I will only urge such claims as are founded on the promises of God and the commands of Christ.

If, through all the Scriptures we are taught that the dominion of Christ shall be universal—if, to Abraham it was promised, that “in his seed *all* the nations of the earth should be blessed,” (Gen. xxii. 18.)—if, through the prophet it was declared, that “there shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust,” (Isaiah, xi. 10.)—and if to our blessed Lord it was said, “I will give thee the heathen for thine inheritance, and the *uttermost* parts of the earth for thy possession,” (Psalm ii. 8.) should we not exert ourselves that these promises may, at least in some degree, be fulfilled in *our* times? If the command of Christ to his Apostles was, “Go preach the Gospel to *every* creature,” and if this command be binding upon us, as there cannot be a doubt, should we lie idly upon our oars and neglect the work of the Lord? If, in reference to the atonement which he was to make upon the cross, he said, “If I be lifted up, I will draw *all* men unto me,” (John xii. 32.) shall we not aim to lift him up by the preaching of the Gospel, and say to the perishing sons of men, “Behold the Lamb of God, who taketh away the sins of the world.” My brethren, we cannot all be missionaries, in the common application of the term. It is not required of us by God. Yet we may *all* in some degree, according to our several stations, aid the cause of missions. We may advance it by our *prayers*, by our *active exertions*, and by contributing a portion of our *worldly possessions*.—These things I shall endeavour to urge upon you, in presenting,

IV. The claim of the particular Society in whose behalf I now appear before you.

In the account which St. Luke gives of our Lord’s final commission to his Apostles, we are told that Jesus commanded them to preach repentance and remission of sins in his name to all nations, “beginning at Jerusalem.” (Luke xxiv. 47.) And in the history of the Apostles, we find them following this direction, and confining their labours to the lost sheep of the house of Israel,” until by a special revelation from heaven, the Apostle Peter was directed to extend the blessings of the Gospel to the other nations of the earth. With this passage before them, and upon the principle that their exertions were first due to

* Wayland—On the Moral Dignity of the Missionary Cause.

those of their own household, certain pious young men of our city, with the assistance of some more advanced in life, established a Society, termed the "Protestant Episcopal Missionary Society composed of young men and others," for the purpose of sending missionaries to such parts of our State as were deprived of the benefits of the preached word. They acknowledged their obligation to send the Gospel to all the world. Yet when they beheld the waste places of our own Zion; when they beheld in ruins many of the temples of the Most High, from whence the voice of prayer and praise once ascended to heaven—when they behold the congregations scattered as sheep, having no shepherd, they wept over them, and felt it a still greater duty to confine their exertions within the limits of their own fold. Nine years have elapsed since they established this Society, and in that time they have done much for the cause of Christ.—Through their instrumentality, under God, a few Churches have been re-organized, and the services of the sanctuary statedly administered. Yet they feel that they have done but little, for much more remains to be done, and they mourn their inability, for their means are small. They call upon you, my brethren, to aid them in their pious undertaking; they point you to many portions of our State over which a moral darkness reigns, as great as that which overshadows any portion of the heathen world, where the name of God is known but to be blasphemed, and where many are "perishing for lack of knowledge;" they point you to the temples of the living God, now the habitations of wild beasts, and they ask you to assist in removing these evils. They appeal to you fearlessly, for they plead not for themselves, but for others—they plead not their own cause but the cause of God. They call upon you to assist them with your prayers, for the prayer of faith availeth much. "This is the confidence we have in him," says the Apostle, "that if we ask according to his will, he heareth us;" and we cannot doubt that in praying for missionary success, we ask according to his will, because we ask according to his promises.—They call upon you to assist them by your personal exertions. They ask you to unite with them in their pious efforts, to become members of their Society, and by your active zeal advance more effectually the cause of God and his Christ.

They call upon you to assist them by contributing a portion of those means with which God has blessed you. They do not ask you to deprive your families of any of the necessary comforts of life, but merely to contribute that which can well be spared, that which you are wont to spend on the idle vanities and amusements of the world. Can you, my brethren, resist their appeal? Can you palsy their holy efforts? It was a custom among the primitive Christians to set apart one tenth of their annual income for charitable and religious purposes. How many are there among you at this day, who do not even contribute a twentieth or a fiftieth part. God forbid, my brethren, that there should not be some among you who do more than this, but alas, your experience will tell you how few—how very few these are. To what cause is this to be attributed? Shall we

say that it is from a want of religion? Shall we say that it is from a want of reflection? Shall we say that it arises from an attempt to serve both God and Mammon? My brethren, we pretend not to determine. We leave it to your own consciences. We leave it to be determined at that great and final day when the secrets of all hearts shall be disclosed, and when each one of you shall be judged according to the deeds done in the body, only beseeching you to reflect that at that day the manner in which you contribute this evening, will be to you either a cause of sorrow, or a cause of joy.

My brethren of the Society, I have thus briefly, and I feel very imperfectly, presented your claims. The wandering life of a missionary forbids any other than a hasty effusion. Did I stand in any other relation to you than that in which I do—did I not feel that I appear before you this evening, not only as your ambassador, but as an ambassador of Christ, I would ask your kind indulgence. I cannot close this discourse, however, without addressing myself particularly to you. You have had, and must still have, many difficulties to encounter, and many disappointments to experience.—Yet be not discouraged. You may be compelled to retreat; but you can never be conquered, for God is on your side. Though storms and tempests may rage around you—though clouds and darkness may overspread the heavens, fear not to launch into the deep, for “you carry” Jesus “and his interests,” and he who is with you, can rebuke the tempest and still the raging of the sea. Your adversaries may tell you that your means are not proportioned to the end you contemplate—with less means than yours the Apostles evangelized a great portion of the world. They may tell you that your number has been diminished, and that death has robbed you of some of your warmest supporters. It is true; but the friends of missions are like the waves of the sea, which are lost upon the shore—yet is the cause itself like the ocean, rolling its fullness upon the most distant shore.

Whilst we thus seek to encourage you, my brethren, let us also warn you of the dangers which surround, and into which we fear you may fall. We speak not from what we know of *you*, but from what we know of human nature. Your cause is a good one, for it is the cause of God. Yet are you not trusting too much to its inherent excellence? Are you making those constant and untiring exertions which can alone insure success? Or are you yielding to that lukewarmness which was so fatal to the Church of Laodicea, and which, if persevered in, must bring with it inevitable destruction? Be assured, my brethren, that God will not remember you, however good your cause, if you forget him. The Church of Corinth was once distinguished for the purity of its doctrine and the soundness of its faith. It was the Apostle’s “Epistle known and read of all men.” Yet where is it now? Where are the seven Churches of Asia? Where are the Churches of Africa? Alas! my brethren, the crescent is now exalted where the standard of the cross once floated triumphantly.

"Whatever things were written aforetime," says the Apostle, "were written for our instruction." Let, then, the fate of those who have gone before, be a warning to you, and teach you "how you ought to walk."

In conclusion, my brethren, let me beseech all of you to remember that the present life is the only time allotted for the exercises of Christian love, and that many of you may never have another opportunity of contributing to so holy, so heavenly an object.

FOR THE GOSPEL MESSENGER.

NO. 4.

Purgatory, Penance, Indulgences, Fasting, and Masses for the Dead.

Roman Catholics complain that Protestants say of them, "that they suppose that every sinner, by way of satisfaction to God for his sins, must suffer some temporal punishment, both in this world by Penance, and the next by Purgatory, even though he has sincerely repented and forsaken his sins, and received absolution; and that they found the doctrine of Penance upon this supposition." They further accuse Protestants of misrepresentation, in saying that the Church of Rome "teaches that the departed souls of the faithful, in order to be cleansed of their sins, before they can enter into heaven, must suffer in a place which they call Purgatory; and that the suffering in Purgatory is by the torment of fire."

It is alleged, also, as an untrue account of things in the Roman Catholic Church, to say, as Protestants have said, in some of their publications, and especially in a catechism which I find prefixed to the little work, from which I have taken the particulars of alleged misrepresentation, "that the correction of the sinner, and the admonition of others, although the true end of Penance, is not answered by the practice of the Church of Rome; that by the practice of Roman Catholics, the sinner is allowed to get another person to do the Penance for him; that the Pope grants indulgences, whereby he sometimes remits all Penances of such sins as shall be committed for a great number of years to come; that the Pope grants indulgences, whereby he sometimes remits all Penances of such sins as shall be committed during a man's whole life; that those indulgences are considered by many Roman Catholics as licences to commit sin; that the public sale of these licenses [as some Catholics consider them] *to commit sin*, is practiced by the authority of the Roman Catholic Church, or of the Pope; that the practice of observing days of abstinence, as the Roman Catholics do, hath in fact destroyed the moral use of fasting; that Roman Catholics teach that luxury and drunkenness are consistent with fasting, provided particular meats be abstained from; and that according to the teaching of the Church of Rome, the prayers of the Church, by which souls in Purgatory may be delivered, may be lawfully sold for money."

Misrepresentation, here, on the part of Protestants, consists, I presume, in the sense of the Roman Catholics who bring the charge of it against them, in stating that to be the doctrine of their Church, which is in fact not its doctrine; and that to be its legalized practice, which either is not known to them as part of the system of their institutions, or is known to them only as it can be to Protestants, as abuse and perversion, and abomination. To the first class of these inaccuracies in statement, by which such injustice is said to be done to the religion of Roman Catholics, belongs the assertion, that "*they suppose that every sinner, by way of satisfaction to God, for his sins, must suffer some temporal punishment, both in this world by Penance, and in the next by Purgatory; although he has sincerely repented and forsaken his sins, and received absolution; and that they found their doctrine of Penance upon this supposition.*" The history of the *Roman Catholic* doctrine of Penance, and the particular examination of its grounds and principles, may be waived, as that, which our present business does not require. An answer to the charge of misrepresentation, which is all that it does require, may be very briefly given.

Protestants find, from the highest authority of the Roman Catholic Church, with respect to its doctrines, (the Council of Trent) that "contrition, confession, and satisfaction, are equally parts of the Sacrament of Penance, and together make the matter of it;" that "the thing signified by it, and which is the effect of it, is reconciliation with God." The express language of the second decree of the thirteenth session of the Council of Trent, is precisely of this tenor. It exhibits confession and satisfaction as inseparably allied, in order to that end or effect of Penance, which is reconciliation with God; and as to satisfaction, the same decree declares, in another clause of it, "*that sin being pardoned by God, the punishment is not altogether remitted; it being not consistent with divine justice, that they who sin after Baptism, should so easily and so soon be received to grace, as those who through ignorance, sinned before Baptism.*" *De satisfactione denique synodus declarare, culpa a Deo remissa, non etiam pœnam universam condonari; neque consentaneum esse divinæ justitiæ ut in gratiam tam facile ac cito recipiantur, qui, post Baptismum, peccârunt, &c.* Thus we are shown, that although the confession of sin is made, and on the presumption of the sufficiency of the contrition of the offender, with God, he is pronounced by the Priest to be pardoned, with the *Ego te absolvo, &c.* yet the temporal penalty inflicted by the Church, as the satisfaction which is an essential part of the Sacrament of Penance, remains to be undergone. It matters not how light this penalty be; if it be at all indispensably (unless an indulgence be interposed) to be undergone, Protestants are justified in saying that Roman Catholics suppose that *every sinner, by way of satisfaction to God for his sins, must undergo some temporal punishment.* Reconciliation to God, we have seen, is the end of the Sacrament of Penance; and some temporal punishment, under the name of *satisfaction*, is inseparable from that Sacrament. Whether, then, Roman Catholics *found the doctrine of Penance upon*

the supposed necessity of some temporal punishment, necessary in all cases to be undergone or not, yet it is apparent that the temporal punishment, or penance, must in all cases be inflicted; and that, even although on the presumption of the sincerity of repentance by the sinner, of the sin or sins confessed, his absolution has been pronounced. But it is equally true that Roman Catholics consider some temporal punishment to await the sinner in Purgatory, by way of satisfaction to God for his sins. Protestants may, perhaps, err in saying that every sinner in order to make satisfaction to God for his sins, must suffer some temporal punishment in Purgatory. Sinners only, whose offences are venial, may, perhaps, by the Romanist doctrine of Purgatory, be doomed to its torments; while those, whose sins are mortal, may be thoroughly absolved and pardoned before they die. As to the doctrine itself, of a Purgatory, where the suffering endured is by fire, we learn from the creed of Pius IVth, already several times referred to, that it is an essential item of the system of Roman Catholic doctrine. "I constantly hold that there is a Purgatory," (is the language of the article in Mr. Butler's translation) "and that the souls detained therein, are helped by the suffrages of the faithful." The most authentic catechism, also, of the Roman Catholic Church, published under the sanction of the Pope, for the instruction of Parish Priests, as to that which they were to teach, has a passage, which, correctly rendered, is as follows: "There is a Purgatory; that is to say, a *Purgatory fire*, by which the souls of the pious, being for a determinate time tormented, are expiated and purged, that an entrance into their eternal kingdom, may be opened to them."

The defence of Protestants against the accusation of misrepresenting the Roman Catholic Church, as to its doctrines of Penance and Purgatory, may thus briefly be disposed of. In relation to the practical perversion and corruption, which are alleged by Protestants to exist among Roman Catholics, in connexion with such doctrines, and of which respectable men among them indignantly disclaim the imputation, in behalf of their Church and its authorized teaching, candour does not demand of us more than the concession, that such things are, indeed, unknown to many Catholics, and as hateful to many among them, to whom they are known, as they can be to Protestants. Under all institutions, human and divine, men will pervert or misconceive their duty and their privileges; and crime and vice claim for their protection from the consequences they merit, the very principles and laws which are for their prevention and punishment. In all religious communities there ever have been, and there ever will be, some, through wickedness, playing the hypocrite; and through hypocrisy the knave; and others, through hypocrisy and ignorance together, at once both knave and fool. Under Roman Catholic institutions, much of the abominable abuses which have abounded, will fairly admit of being thus explained. Candour can neither require the Protestant to concede more, nor permit the Roman Catholic to demand, more to be conceded than this. That many of

those abuses have existed and do exist, under the alleged warrant of the Church's teaching, and the Pope's permitting, will scarcely be disputed by any who have had opportunity to know the fact. The fact, indeed, to the observation of any who have visited Roman Catholic countries, (and there are Protestants who have done so as well as others,) speaks indisputably for itself. That they exist *every where* among Roman Catholics, Protestants do not pretend. That many virtuous and enlightened Roman Catholics, especially in England and the United States, indignantly refuse to recognize in them any thing belonging to the system of their institutions, we are well enough aware: and we know that pious, faithful, pure and learned ministers of the altar of the mass, may every where now be found, as in other periods they have been, deploring the fact of such abuses, and heartily deprecating the evil and the shame of them. In Protestant countries, it is particularly natural that Popery, or Catholicity, if the term be preferred, should derive no trivial modification of its character, from the moral and civil state of things about it. "Popery," (said a respectable individual, whose speech at a public meeting was given in the *Dublin Evening Mail*, two years ago) "is little understood in England." It is certainly very little understood in America. We know it yet by another and less offensive and revolting aspect than that which it wears in countries where it is either the prevailing or established system. In those countries the corruptions and superstitions, the Priestcraft and holy immorality, with which the circumstances in which it finds itself in others, will not permit it to appear, are still known to exist, without at least the exertion of any conventional authority to suppress and remove them. When Protestants, therefore, speak in general terms of the teaching and practices of Roman Catholics, of which the good, and the upright and the pious, or the *merely politic* among them, chuse not to admit the reproach, however it might become these to disclaim for themselves and their friends and associates, the following of such teaching, and the recognition of such practices, as any part of that which their sense of the obligations which the Church imposes, will permit them to do, yet it is as vain as disingenuous to say that such things are not the reproach of Roman Catholicism, and may not, any where, be permitted by the ministry of the Roman Catholic Church, without punishable offence against provisions of its established discipline, and the dogmas* of its infallible authority.

Recurring, then, to the particulars of misrepresentation complained of by Roman Catholics, which are stated in the beginning of this

* "A great delusion has long been and is now hanging over the minds of men, respecting the character of the Church of Rome, and her adherents. It becomes important to remind them, that this is not to be sought in the declarations of individuals of that communion, however respectable, which are worth nothing, absolutely nothing. The subjects of the Papacy have taken the utmost possible pains to disqualify themselves from having any opinion, or being able to give any exposition on the subject of their religion, which shall be independently and personally their own.—The Roman, beyond any other professedly Christian sect, is bound to its peculiar faith and discipline, by original engagements the most sacred, the most precise, the

paper, it is not our intention to admit that there is here any thing asserted, which is not true of Roman Catholics, and of their doctrine and practice. We say not of their doctrine and practice as they are *required* by the highest authority of their Church to be taught and inculcated, nor as they, every where, *are* taught and inculcated; but as they are known and observed to be, in some portions of the Roman Catholic communion; and as they admit of being given to prevail *any where* within its limits. Who will pretend to say, that the end of Roman Catholic penance, which is "the correction of the sinner and the admonition of others," is answered by confession to the Priest, and the prayers, alms and fasting which *he* sets and imposes as the adequate satisfaction of the confessing sinner? Or what candid and well-informed Roman Catholic will assert, that in Roman Catholic countries, it is never permitted to the sinner to "get another to do the satisfaction for him, which the discipline of the Church had required?" On the subject of indulgences, it is indiscreet in Roman Catholics to say much. It is too plain, and universally known an instance of the corruption of the Church, which even the Council of Trent left very imperfectly remedied. "The Court of Rome became, (says an historian whose authority is here, at least, indisputable.) the general magazine of indulgences: and the Pontiffs, when either the wants of the Church, the emptiness of their coffers, or the demon of avarice, prompted them to look out for new subsidies, published, not only a universal, but also a complete, or what they called a *plenary* remission of all the temporal pains and penalties, which the Church had annexed to certain transgressions. They went still further, and not only remitted the penalties which the civil and ecclesiastical laws had enacted against transgressors, but audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity." "The Pontiffs first employed this pretended prerogative in promoting the holy war, and shed abroad their indulgences, though with a certain degree of moderation, in order to encourage the European Princes to form new expeditions for the conquest of Palestine; but, in process of time, the charm of indulgences was practised upon various occasions of much less consequence, and merely with a view to filthy lucre." "Such proceedings stood much in need of a plausible defence, but this was impos-

most extended, the most vigorous: and it is there that we are to look for its true and genuine character. No greater mercy of the kind was ever vouchsafed to the Christian world by a compassionate Providence, than the Council of Trent. However cautious the managers of it, they were obliged by many motives to speak out and declare themselves in canons, decrees, anathemas, and above all in a *creed*, which can none of them be recalled or cancelled."—*Mendham's Account of the Indexes, &c. of the Church of Rome.* p. 6.

* "The uses of conscience were at an end, (says Southey, speaking of the institution of Auricular Confession) when it was delivered into the keeping of a Confessor." "The inevitable effect was that the fear of human laws became the only restraint upon evil propensities, when men were taught to believe that the account with divine justice, might easily be settled."—*Book of the Church.* chap. 10.

sible. To justify, therefore, these scandalous measures of the Pontiffs, a most monstrous and absurd doctrine was invented, which contained among others, the following enormities: that there actually existed an immense treasure of merit, composed of the pious deeds, and virtuous actions, which the Saints had performed, beyond what was necessary for their own salvation; and which were, therefore, applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman Pontiff; and that of consequence he was empowered to assign to such as thought proper, a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes. It is a most deplorable mark of the power of superstition, that a doctrine, so absurd in its nature, and so pernicious in its effects, should yet be retained and defended in the Church of Rome.* This, however, is but a Protestant representation. Perhaps they who, for that reason, would affect to discredit it, would listen to that of the amiable and ingenuous Fleury. "The multitude of indulgences," says he, "and the facility of granting them, became a great obstacle to the zeal of the more judicious confessors. Hard was the task to persuade a sinner to fasting, and to other discipline, who could buy it off, by a few alms, or by paying a visit to a Church. For the Bishops of the twelfth and thirteenth centuries, granted indulgences for all sorts of pious works." "Give me leave to propose to you a parallel instance. A Prince, by a false clemency, offers to all criminals some easy method to avoid punishment; as moderate fines; a formal appearance at his palace; a *petition* for pardon; or if the crimes have been very heinous, an obligation laid upon the offender to list himself for a soldier, and to serve for some years in the army. What think you of this? Would his kingdom be well governed? Would innocence of manners, and integrity in commerce flourish there? Would the high-ways be safe for travellers, and the public tranquillity maintained? Would not vice of every kind, and an unbounded licentiousness prevail, together with all the fatal consequences of such impropriety? The application is obvious."† "To bring it (the Croisade into execution, (says the same author, in his discourse on that wonderful enterprise of avarice and superstition, folly and fanaticism together,) and to put the people in motion, the grand resort was a *plenary* indulgence, which was, then, first introduced.—The Church in all times had left a discretionary power to the Bishops, to remit part of the Canonical Penance, according to the fervour of the penitent, or to other circumstances; but till now it had never been seen, that in favour of one single work, the sinner was discharged from all temporary punishments which were due to divine justice." "For more than two hundred years, the Bishops had found it very difficult to make sinners submit to the Canonical Penances, which, indeed, had been rendered impracticable, by mul-

* Mosheim's Eccl. Hist. 3d vol. 8vo. 12th Cent.

† Fourth Discourse on Eccl. History.

tipling them according to the number of transgressions; whence came the invention of commutations, and of buying off the Penances of many years, in a few days." The age, however, it may be said, to which these representations are applicable, has long since passed away; and none of its absurdities, errors and corruptions, remain, to deform and disgrace Christianity. So, indeed, it may be pretended; and so we should devoutly wish it were. But the fact is unhappily otherwise. By what authority adequate to a matter of so great importance, has the so corrupt doctrine and use of indulgences, been done away? The Council of Trent was summoned much for the sake of evils which this copious source had produced.* But the council of Trent enacted nothing on the subject, which could wear the character to any mind, of a serious design to remove this corruption from the Church; and, notwithstanding some faint and feeble general determination† of the duty of Bishops in relation to indulgences found among the proceedings of its last session, and an inhibition of the corrupt gain which *had been* made from them, couched in terms which could not but be variously construed, according to the discretion and integrity of individuals, the evil of their dispensation, with reference more to the benefit of earthly treasures, than of immortal souls, more to magnify the power of the Church, to promote the interest, soothe the fears, humour and confirm the superstition, or win the favour of men, than to promote the honour of God, and fulfil the purposes of his peace and mercy towards the violators of his law, continues to be the merited reproach of Romanism. Will any pretend to question this? Or can it be unknown to any, claiming a right to question it, that indulgences are still to be had in the Roman Catholic Church, under the authority and at the discretion in general of the Pope, for money applicable to the uses of the Church? But I am trespassing too far upon your pages, and must bring this paper to a close.

In relation to the Roman Catholic Purgatory and prayers for the dead in *Purgatory*, as well as indulgences, I quote from a very respectable author, of our own times, the following statement, the truth of which there can be no reason whatever to question. "That I may not be thought to slander the Church of Rome, I place before my reader a copy of a notice, which I saw publicly affixed to a pillar in a Church in the *Campo Vaccino* at Rome, for the information of its different frequenters. Being struck with such a public notice, I took it down on the spot, and in a free translation, it runs thus: 'An easy method of providing prayers for the soul when alive, without waiting till after death. Whoever will be enrolled in the number of benefac-

* Nothing need be said of this subject in its relation to the Reformation in Germany. It is sufficiently known to all. The curious reader may, however, be referred to a collection of indulgences in Roman Catholic English offices, given by Burnet in his collection of records, appended to the History of the Reformation.

† The variety and confusion of opinions among leading theologians of the Roman Catholic Church, on the subject of *indulgences*, would admit of nothing being determined about them, but that they should be continued, and that corrupt traffic in them should be abolished; no definite provision being, however, made for the reform in this part of the Church's discipline, which was seen to be so seriously required.

tors to this Church, and would receive the prayers of the masses, &c. must address himself to the Priest of the Church for the proper form, &c. Whosoever will give the benefaction of one *giulio* every month, during his life, shall receive the prayers of eighty low Masses, and two Cantatas. Whoever will give *un grosso* a month, shall receive the prayers of forty Masses and one Cantata.' The reader is then given to understand, that whoever shall have omitted to have done this, supposing he shall be arrived at the age of sixty, he may purchase the whole benefit of the Masses at once, upon the following terms. 'Ten *scudi* for eighty low Masses, and two Cantatas. Moreover, those who are enrolled, shall be partakers of the Masses and Cantatas, which are each year celebrated in every day of the Octave of the death in common, for the *benefactors* who shall have departed this life. Let every one, therefore, think of his soul, while he is yet alive, without waiting in the flames of Purgatory, the *discretion of another*, whilst he is crying out: Have mercy on me! have mercy on me! at least you my friends, since my own relations have forgotten me.'

"It is the usage of the Church of Rome, that the host, or consecrated wafer, should be in actual exhibition in one Church or another. There is, therefore, for the information of the public, a rotation list published every six months, of the Churches, with the date of the month and days when the host is to be exhibited for forty-eight hours, which is thence called the Service of *Quarante Ore*. On this occasion the Church in question is richly decorated, and the altar most splendidly illuminated; whilst in some conspicuous part of the Church, the following information is put for the satisfaction of all who may think fit to attend the ceremony. 'Whosoever shall visit each (or any one) of the above named Churches, during the service of the *Quarante Ore*, and shall stay there so long as he may find it convenient, or of advantage, and having confessed and communicated, he shall acquire a plenary indulgence, and his *professed* confession being confirmed, he shall acquire ten years, and moreover forty indulgences for each time: as appears in the Breviary, put forth by Paul Vth, May 10, 1606.'"

It is not questioned, that indulgences are *given* where the Pope may deem it suitable that they should be, in free exercise of sovereign clemency and goodness. The following is an instance.—"Pius VIIIth, by divine Providence, Pope, grants unto each, and every one of the faithful of Christ, who after assisting, at least eight times at the holy exercise of the mission, (in the new Cathedral of Cork) shall confess his or her sins, with true contrition, and approach the Holy Communion; shall devoutly visit the said Cathedral Chapel, and there offer up to God, for some space of time, pious and fervent prayers for the propagation of the Holy Catholic faith, and to the intention of our holy father, a *plenary indulgence applicable to the souls in Purgatory*, by way of suffrage, and this in the form of a Jubilee." See Fletcher's Lectures on the Roman Catholic Religion. p. 390.

* Daubeny's Protestant Companion. Lond. 1824. chap. 6.

With respect, now, to the alleged misrepresentation by Protestants of the religion of Roman Catholics, in relation to Penance and its effects, I will only ask, if it is credible in itself, or at all probable in point of fact, that the *moral use* of its *satisfaction*, of which sort soever, should be generally answered; whether by the teaching and practice of Roman Catholics, as they are known under some circumstances of their Church to obtain, and as they may, if the character of the ministry permit, any where obtain, indulgences, by which the confessing penitent may buy himself off from the necessity of that which is imposed to satisfy *the divine justice*, or be gratuitously discharged from it, must not indirectly operate as *licenses to commit sin*, and yield without restraint to the temptations of immorality and vice? We should charge upon the religion of Roman Catholics nothing of error, or of evil, which is not legitimately its own; nor set down aught against it in prejudice or malice. The discipline of all Churches is more or less deficient in its provisions, liable to evasion or abuse, inapplicable to the deeply seated disease of human sinfulness, and of less practical efficiency than is desired. Let not Protestants, however, be reproached with wilful misrepresentation, when they point out to each other the faults of that of the Roman Catholic Church, as especially, and conspicuously, and scandalously great.

A PROTESTANT CATHOLIC.

A REVIEW

Of the "Remarks on the Improvement of the *Liturgy*," or more properly of the Prayer Book, which have lately appeared in the "*Episcopal Register*."

[Continued from page 47.]

The first objection to the "Matrimonial Office," is that the promise they will forsake all others, implies that they have some "intercourse with others, or attachments which must no longer be continued." The words "*forsake all others*," are not a part of the covenant-engagement between the parties, but they are contained in the address which the Minister makes to each of them, one after the other. Now his question, Wilt thou love him, or her, might as well be said to *imply* a doubt of their mutual affection, as the question, Wilt thou forsake all others, implies (as here alleged) a doubt of their previous moral conduct. The truth is, the Minister merely suggests, in this form of inquiry, the duties of married persons. He means to tell them they must keep to each other only, and of course forsake all others, as well in reference to the future, as to the past. It will not be denied, that there may be some candidates for matrimony, with respect to whom, this part of our service would be appropriate. Would the Remarker have a special service for such persons? Is it not better to allude to such a case, as is now done,

in a general way? One conscious of innocence, will immediately perceive that the expressions do not apply to him, except as a warning in relation to his conduct, in time to come. It can hardly be doubted that a caution as to improper connexions, naturally belongs to a judiciously prepared Matrimonial Office. And it seems to us not possible to discharge this delicate duty more suitably, than it is in this office of our Church. We wish the Remarker had made the attempt to preserve this idea, and yet select for his purpose some other word than "forsake." He has proposed no substitute. If he had, we do not believe he would have selected a more suitable expression.

His second objection is to the words "obey and serve." He admits, that "it is agreeable to reason and to the Scriptures, that the husband *rule* in his family, and that he may *govern* his wife." Now we ask what are the correlatives of the words rule and govern. If the husband is to rule, is not the wife to submit to his rule, or to serve, and if he is to govern, she is to obey. But suppose that we show that these objected to expressions are conformable, not only to the sense, but to the language of Holy Scripture. "Wives submit yourselves unto your husbands." (Eph. v. 22.) "As the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Likewise ye wives be in *subjection* to your own husbands." (1 Peter iii. 1, 6.) "In the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah *obeyed* Abraham, calling him Lord." I have no doubt, that the compilers of our Matrimonial Office, had these passages on conjugal duty, in their view, when they reasonably (for every society must have a head) and Scripturally (for Adam was first formed, then Eve, (1 Tim. ii. 14.) and Adam was not deceived, but the woman being deceived, was in the transgression,) required the woman to engage that she would "obey" even as Sarah did; and "serve," or be in subjection even as Paul and Peter enjoin. The whole difficulty in the mind of the Remarker has arisen from his attaching something of a slavish character to the expression "serve." But there is a service which proceeds from fear. Such is that of the slave. And there is a service, for conscience sake, and from love. Such is that of the believer to his God, and that of the good wife with respect to him who is over her in the Lord. They of whom he speaks, who, on account of the expressions referred to, refuse to be married by our service, (I trust they are very few) evince either great ignorance of the obligations under which the Scriptures place the wife, or what is worse, an unwillingness to submit in this respect to the divine authority. Are there any Christian Ministers so accommodating as to teach, that under the Gospel the wife need not obey and serve her husband?

In defence of obsolete expressions in the Prayer Book, as in the Bible, it may be alleged that they are generally understood, or at least may easily be, by those who will inquire; that they give an air of antiquity to these volumes, which increases our veneration for them; and that they are perhaps more impressive than familiar ex-

pressions would be. It has never been considered a sufficient reason for publishing a new translation of the Bible, that it contained "I trow," and the like old English words. But there would be no great objection to inserting "I pledge thee my truth," "I give thee my truth," instead of the words we now have, if the remarker particularly desires it. Let me notice, by the way, a beauty in this variation. The husband says—I pledge. The wife, with a modesty becoming her sex—I give—as if I yield my promise in answer to your solemn pledge. The propriety here is more easily perceived and felt than it can be described.

An Unitarian would of course object to those parts of the service, where the doctrine of the Trinity is alluded to, but it is not perceived how the Church could, with propriety, have omitted to recognize this doctrine in this Office, as she has in every one of her Offices, without any exception. The remarker speaks of the Church requiring "men to wed in the name of the Father, the Son, and the Holy Ghost, who do not believe in those sacred names." She requires no such thing. She sets forth a suitable office, and it is for those to whom it is proposed, to determine whether they will use it or not. Neither do we perceive that it is like "taking the name of God in vain," in one of the most solemn contracts into which a man can enter, to appeal for the sincerity of his intentions, to the great Searcher of hearts. If an oath is justifiable in any case, surely it is in a case like this. Would it be wise to diminish the solemnity of this very important ceremony? And if the appeal was made to the Almighty, instead of the Trinity, would it not appear as if the faith of the Church in the latter doctrine, was weakened? Holding this doctrine as fundamental, our Church may advert to it with as much propriety in the Matrimonial Office, as in any other of her Offices. And regarding matrimony not as a mere civil contract, but as a divine institution, she most reasonably, so it appears to us, enforces its obligations by the awful ceremony of an oath. The objection that the prayers are too short, is new to us, and we cannot pass an opinion on the proposed additions till we have seen them. It is asked "why the example of any married couple should be alluded to?" We reply, because "example is more effectual than precept." There was a special propriety in taking an example from Scripture, and who had a better claim than Isaac, for he differing from most of the patriarchs, was the husband of one wife. This you seem to doubt, but it is a fair inference—that, as the Scriptures record the polygamy of Abraham, Jacob, and others, and the conjugal infidelity of David and others; and as they impute no such acts to Isaac—that he was not guilty in these respects. If some patriarch had been selected who was married *a second time*, as for instance, Abraham, some critic might have asked, why not say Abraham and Katurah, as well as Abraham and Sarah. Isaac having been married only once, for so we justly conclude from the absence of all evidence to the contrary, may have been another reason for the selection of his example.—But if the remarker should propose that "Zacharias and Elizabeth,"

be substituted for Isaac and Rebecca, we will not object, at least not so much to this, as to some of the alterations he has proposed.

I am sorry to learn from the remarker that "the Order for the Visitation of the Sick is very little used," nor shall I be easily persuaded that what some of the Clergy do use, is more suitable for instruction, for warning, for consolation, or for prayer. The objections to it are not specified, neither is the proposed improved office set before us. In the mean time, to fortify the attachment of our people to this good old form, which I know many of them have used with great satisfaction and advantage, let me advise them to read the expositions of it contained in our liturgical commentaries, and in particular compare it with those parts of Holy Scripture which were recorded for the special benefit of the sick. They will be gratified to find that a large portion of it is Scripture, word for word, and that it embodies the chief of those duties and precepts which the divine wisdom has decided ought to be brought to the view of the sick.

We have, perhaps erroneously, thought that the Office for the Communion of the Sick, is too long, at least, in some cases of sickness. It is not so long in the English Prayer Book, for it will be recollected that the Consecration-Prayer, in the American Prayer Book, is twice as long as the one in the English Prayer Book. The remarker is, however, in favour of enlarging the Collect, and reading longer portions of Scripture. He does not state his objections to the Collect, but he thinks it might be improved.

It is intimated, that we ought to have "more prayers, particularly designed for the wicked and the unbelieving, who live in Christian lands, for the heathen also, and for the success of missionary labours." Now we ask, can it be said that these great objects are overlooked by our liturgy? Look throughout it, and see how constantly they are referred to. In the Confession, when he says, "have mercy upon us, miserable offenders," does not the petitioner include "the wicked and unbelieving, who live in Christian lands." Are not these comprehended "among all sorts and conditions of men," for whom we pray, that they may both know and do the will of God? And are not the heathen and missionary labours the object of that petition—"Make thy way known unto them, thy saving health unto all nations?" When we pray that we may give up ourselves to God's service, and walk before him in holiness and righteousness, we are praying not only for ourselves, but also for all those whose case comes within our recollection. In the Litany, who are the miserable sinners upon whom we, four times, invoke the divine mercy?—Are they merely the present congregation, or the whole Church militant, or all those to whom the expression applies? When we are uttering these earnest petitions, is it not proper, is it not natural, that our commiseration should turn to the "wicked and unbelieving who are in Christian lands," and to the heathen also? On the plan of specifying in the manner our author wishes, would not our liturgy be indeed too long? To this service it has been objected, that it goes too much into particulars. But our author would make it still more specific and exact in its references, for he would have

sinner's prayed for, as belonging to three classes at least: 1st. Those in the Church—2d. Those out of the Church, "living in Christian lands," and—3d. Those who are in heathen lands. And he would have these special prayers repeated oftener than they are, that is, oftener than eight times, for the persons referred to are prayed for among all conditions of men, twice in the litany, where we pray for "all such as have erred and are deceived," and that the Lord would have mercy upon all men," and in at least four of the Collects,* and not merely in the Good-Friday Collect, as is here intimated.

In the "Order for the Burial of the Dead," the anthem is undoubtedly not only an act of praise, but of prayer also, as any one will see by referring to the 1st, 5th, 7th, 9th and 20th verses. Indeed what can be more explicit than "Hear my prayer, O Lord." But if this were not a prayer, there are three other excellent ones in the same Office, and it surely is not material that they occur in the latter rather than in the former part of the Office; in that part which is directed to be used at the grave, and not in that part which is used in the Church. If these prayers are "not suitable," which is intimated, that is another question; but we shall continue to range ourselves with their admirers, and not the less so because they are short, (for in the first hours of affliction the heart is not disposed for long prayers, but rather "to be still,") until the defects are pointed out, and the substitute has been considered.

It is suggested that an Office, to be used with an afflicted family, should be set forth. The necessity of such an office did not occur to the compilers of our Prayer Book. It is probable that they considered the prayer for a person under affliction, as sufficient, or at least, from the many prayers in the Book, such as are appropriate, might easily be selected. The fact, that there is no prescribed service, certainly leaves room for the discretion of the minister, and experience shows that no great evil has, as yet, resulted from the want of restraint in this instance. It is obvious, that several of the prayers in the Offices for the Visitation of the Sick, and the Burial of the Dead, and in particular the Collects for the third Sunday after the Epiphany, the fifth in Lent, the Sunday after Ascension, and the eighth after Trinity, are peculiarly applicable to the case of persons under affliction. The fact, that several volumes of prayers adapted to the afflicted, have been printed, does not prove the deficiency of the Prayer Book, but only a liking for variety, under the influence of which we also have "Companions for the Altar," and prayers for families, and for private devotion.

The remarker questions the authority of the rubric, which requires, that if on any occasion of public worship a hymn is sung, a psalm shall also be sung; the design of which, obviously, was to prevent the disuse of the metre psalms.

* The Collects referred to, are for the third Sunday in Advent, "turning the hearts of the disobedient;" Ash-Wednesday, "who hatest nothing that thou hast made;" Sunday before Easter, "all mankind should follow, &c.;" St. Peter's Day, "make all Bishops and Pastors diligently to preach thy Holy Word," of course, to all men "in all the world."

In the volume containing the Journal of the General Convention, pages 249 and 250, are these words, "Resolved, that it is expedient to add thirty hymns to the present number contained in the Prayer Book; Provided, that a rubric be annexed thereto, directing that a certain portion or portions of the Psalms of David, in metre, be sung at every celebration of divine service." This resolution was adopted by the lower house, and in page 260 it appears to have been ratified by the house of Bishops, for we there read—"This house took up the consideration of the resolution from the house of Clerical and Lay Deputies, relative to an additional number of hymns, and adopted the same." Now there was but one resolution passed by the lower house, and it must have been the same with its qualification as recorded above, which the house of Bishops also passed. And yet the remarker says, "On reading its journals [i. e. of the General Convention] I can find no reason for ascribing this pretended rubric to authority so high." He finds fault, also, with the principle of the rubric, as a "restriction apparently injurious to the liberty and the edification of our people." But it is well known that the preference for hymns is increasing in our Church, and it is not perceived how, except by such a rubric, the Convention could prevent the metre psalms from being completely turned out of the door, at least, of some of our Churches. The remarker thinks the phraseology of the rubric is unhappy, for it implies that the psalm and hymn shall be sung at the same time. But usage does not bear him out in attaching so restricted a sense to the word "whenever." For example, I might say, "whenever I go to Church, I hear the organ," without meaning that as I am going, at the moment I am going, but only that at Church, during the service, I hear it. And so in the rubric objected to, "whenever" implies obviously the sense which every body attaches to it, viz. that if a hymn be sung during any occasion of divine service, there shall also be sung a hymn. But there is nothing gained by disputing about words, and if it has been misunderstood, let there be substituted the very words in the resolution of the Convention above quoted.

The remarker tells us "the most of these proposed corrections may be made without any material alteration of the Prayer Book, from what it now is." The Prayer Book may remain as it is, but if there be rubrics authorizing the omission of the Ante-Communion, the Litany, the Venite, and the Apocrypha, and the shortening of the Lessons and the Psalms, and the responsive part of our public worship, we think the whole aspect of our Liturgy would be materially changed. But it will be recollected the remarker goes further, and suggests "improvements" which would necessarily call for a new Prayer Book, such as striking out the words "Trinity," "sudden death," "enemies," "miserable," "the same," "beat down, Satan under our feet," &c.; and making the sentences in some of the Collects shorter; adding to the variety of our occasional prayers, introducing petitions for the heathen and the wicked in Christian lands, &c. Let any man who doubts the extensive effect of the

proposed improvements, alter his Prayer Book with his pen, on the remarker's plan, and he will at once perceive he has got a very different book.

O. P.

FOR THE GOSPEL MESSENGER.

In the "*Philadelphia Recorder*," for March 14th, the following singular intelligence appeared.

"A correspondent of the "*London Evangelical Magazine*," states, that on the 28th of November last, a Christian Church, of the *Congregational order*, was formed at Turvey, in Bedfordshire, consisting of forty members, all of whom were formerly communicants in the parish Church of that village, under the pastoral care of the late lamented Leigh Richmond, author of the *Dairyman's Daughter*, &c."

In the course of some remarks with which the Editor of the Recorder accompanies this intelligence, the following sentences occur.

"To us it seems very probable, that these forty communicants felt as if their growth in grace, nay, perhaps the very safety of their state, and the ultimate salvation of their souls, depended upon attending a more scriptural ministry, than that which had been fastened upon them at the parish Church. If they sought a scriptural ministry, in order that they might know more of Christ, and love and revere him better, whoever else may censure them, before their own master, beyond all question they stand acquitted and approved."

With relation to the sentiments here expressed, I would propose a few queries. 1. Is it not a doctrine of the Episcopal Church, that "no man be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of its functions, except he hath had Episcopal Consecration, or Ordination?"

2. Can Episcopalians then *consistently* vindicate those of their brethren who surrender this doctrine, and not only so, but act in direct opposition to it?

3. Does not our 26th Article teach, that the unworthiness of Ministers does not hinder the effect of the Sacraments, forasmuch as they administer them not in their own name, but in Christ's, and by his commission and authority?

4. Will it not therefore follow, that the unworthiness of a Minister does not excuse Episcopalians for rejecting his services, and seeking those of another whom their Church does not acknowledge?

5. Is it not a principle upon which our Church acts, that preaching is not the principal, but only a secondary part of public worship?

6. Does it not therefore follow, that the *Evangelical Prayers*, and the *divinely constituted ordinances* of the Church, are not to be resigned for a favourite style of preaching?

7. Does not the Recorder maintain that *high Churchmen* are not *Evangelical* in their preaching?

8. And if this be a sufficient ground for seceding from the Church, and erecting an *independent congregation*, should not all Episcopalians who have the misfortune to be under the ministry of high Churchmen, imitate, as fast as they can, the example set before them by the forty members of Turvey?

Surely, Mr. Editor, these are inconsistent sentiments in the mouth of an Episcopalian. Let us live in peace and Christian charity with our brethren of other denominations, but let us not sacrifice principle to feeling. But I have said enough. My object is not to misrepresent, or to irritate, but to open the eyes of Churchmen to the inconsistency of that mis-called liberality which is gradually creeping among us. In conclusion, let me refer your readers for some rational and consistent remarks on the subject, to the "*Church Register*" for March 7th.

A CHURCHMAN.

INFANT SCHOOLS.

Experiments with regard to these delightful little play rooms and places of refuge for the unwashed and quarrelsome little urchins, who have hitherto been left to their filth, and perils, and evil tempers, and consequent moral degradation; have as yet been too much confined to our principal cities and large towns. But it must have struck any person upon going into a large room fitted up for hundreds, and of course upon a scale of expense utterly impracticable in a village; that though all these contrivances were admirable, and more, for purposes of almost endless variety to catch the flagging attention of changeful childhood, might be desirable—that, still a very good practical apparatus might be got up at comparatively very small expense, and VILLAGE SCHOOLS easily contrived and profitably managed and supported. I feel confident, for instance, that there is not a village in New-England where a judicious, tried, patient, kindly, and pious Lady cannot be found to whom the emolument, even though it did not exceed two dollars a week, would be a sufficient object, in connexion with the hope of doing good, to induce her to keep an Infant School. Neither can such a village be found without its travelled, intelligent, active Christian, male or female, who has visited an Infant School, or learnt something of its interior arrangements, so as to be able to commence the organization and management of a similar institution on a small practical scale. Let these two persons put their heads together. Let the future permanent teacher look up her room, hunt up her scholars, and fix the price of tuition. And let the benevolent lady or gentlemen go round and beg ten, twenty or thirty dollars, and contrive and get together the best possible apparatus for a beginning—no matter how small or simple for a mere beginning—contrivances—books—cards—materials will soon increase and multiply; then let the person who has seen a school, especially if she be a lady, begin the school herself in the presence of the future teacher;

let her devote herself to it one, two, or three weeks, till the teacher is taught, the scholars broken in, and the energy and ingenuity—the interest and the hearts of all concerned are fully enlisted; and then the school will go alone if it consists of only twenty children.

Infant Schools will spread a broader base, and lay a firmer foundation than ever for that sound, practical, religious education which has long been the glory of our highly favoured land. They will effectually withstand and stop the strong tendency to neglect and deterioration in this respect, which will find its way slowly yet surely into a population rapidly increasing, and fast collecting round some point of enterprize and wealth. Let something then, be done immediately in every place, and by every person to which the above remarks may be applicable! Let Christians particularly ask themselves, cannot we begin and perfect the measure?—*Episcopal Reg'r.*

POETRY.

Below we give a production of singular merit in its way, a Latin Ode by an Italian Poet in New York, who has entered his eighty-first year, and who never suffered his anniversary to pass without some appropriate literary commemoration. The author wields the language of his Roman ancestors with extraordinary facility, and transfers to his lines a large measure not only of the harmony but of the strength of ancient Latin verse. The merit of the literary execution is only equalled by the pure and sound moral spirit which pervades the Poem, a spirit worthy of the venerable age of the author, and of the amiable studies in which his life has been passed. Our classical readers will see the allusions to the events of the day in the Poem, and will be at no loss in making the application.*—*N. Y. Evening Post.*

ELEGIA,

Di Lorenzo Da Ponte, nel suo ottantesimo giorno natalizio,

Sulle dottrine di certa moderna Sibilla.

Hæc malesuada lues speluncas liquit Avernas,
 Et petiit terras hæc malesuada lues.
 Sirenes vocem, Alecto angues, Fraus dedit artes;
 His voluit mores vertere, jura, fidem
 Utque ferox equus Aurigæ contemnit habenas,
 Impia sic mores fœmina jura, fidem;
 Libertas comes it, potiusque licentia monstro.
 Itque Amor, at lacrymans, et sine tæda it Hymen,
 Turmam præcedit virtuti inimica voluptas,
 Quæ renovare tuum dogma, Epicure, cupit.
 "Post mortem non pœna manet, non gaudia; taurus
 "Non secus ac homines, capra, canisque perit.
 "Somnia sunt manes, stulturum fabula Numen
 "Quam timor, et templi fecit avara cohors.
 Religio, lux alma in vita, in morte levamen,
 Et quæ sola docet sancta et honesta sequi;
 Quæ fluctus mulcet curarum gaudia frænât,
 Atque salutares spemque metumque facit,
 'Unicus errorum fons est et causa malorum;
 "Hanc tolle, expelle hanc, lætus et orbis erit."

* The object of the author's indignant animadversion is, we presume, the famous Miss Wright.—*Edit. G. M.*

Ista pudore carens maliercula dogmata jactat,
 Et plausu resonant tecta, theatra, viæ!
 Nec movet hanc novitas dementem audire magistrum,
 Rara sed impietas fœminea in chlamyde!
 ' Qui Curios simulant et Bacchanalia vivunt
 Hæc laudent et ament; hæc maledicta colant.
 Ast tu si sapiens, si virtus est tibi cordi,
 Hanc cane Canidiam, pejus et angue fuge.
 Sed sequere et patris, et proavi mandata, fidemque;
 Felices fuerant hi comitante Deo.
 Et comitante Deo viguit, semperque vigebit
 Gloria, prosperitas, fama America tua:
 Non te garrula hypocrisis, aut petulantia linguæ
 Decipiat falsis lucis imaginibus.
 Arte hac monstra maris referunt submergere naves;
 Arte hac et lamias sæpe vorasse homines.
 Quæ bona, quæ maneat pax, quæ spes si Deus absit,
 Gallia jam dixit, dicat et Harmonia!"

AN ELEGY,

By Lorenzo da Ponte, on his eightieth Birth Day,

On the doctrine of a certain modern Sybil.

Lo! from hell's murky shades Alecto comes,
 And armed for mischief over earth she roams;
 With syren tongue—with hell's black arts arrayed,
 She comes, all laws, all morals to invade;
 Like some wild fiery steed that spurns the reins,
 Sex, laws, religion, morals, she disdains.
 Licentious freedom in her train appears,
 Hymen, his torch extinct, and Love, in tears.
 Loose Pleasure, schooled in Epicurean lore,
 Virtue's worst foe, unblushing stalks before:
 "Fear not," she cries, "there's nothing after death,
 "Man dies, and so do beasts—life is but breath,
 "Futurity, God, Judgment, fables of the schools,
 "By knaves invented, and believed by fools;
 "Religion"—(life's blest light death's only balm,
 Sole power that passion's stormy waves can calm,
 Incite to virtuous deeds, and honest fame,
 The good encourage, and the bad reclaim.)
 "Religion fills the world with misery,
 "Down with the tyrant!—bid the world be free!"
 Thus raves the shameless wretch—while mobs around,
 Bid halls, streets, theatres, her praise resound;
 Nor e'en the wonder shocks—as well it ought—
 Of such foul doctrines by a woman taught.
 Let such admire whom Bacchus' orgies please,
 And praise, and practice blasphemies like these.
 But ye, more wise, who virtue's charms hold dear,
 Fly the foul hag, her sorceries beware.
 Your pious father's deeds and faith pursue,
 And heaven, that smiled on them, will smile on you;
 Your country's glory, happiness and fame,
 Through coming ages, as in past, the same.
 Trust not the smooth tongu'd hypocrite, whose arts
 Please, but to dazzle and ensnare the heart:
 Sirens, with arts like these, whole fleets decoy,
 And fabled monsters lure, but to destroy.
 What hope, what peace remains, a God denied,
 Let Athiesi France, and Harmony decide.

A. G.

RELIGIOUS INTELLIGENCE.

St. Stephen's Chapel, Charleston.—The Trustees have received, by the hands of the Bishop, \$50, for the benefit of this institution, contributed by members of St. Michael's Church. This is the second example of liberality to an equal amount, in favour of the same meritorious object which it has been our pleasure to record within two months.

Munificence to the young.—Extract of a letter received by the superintendant of the Sunday School of St. Philip's Church.—“Sir: Gratitude to Almighty God for the bounties of his providence induces me to tender to you the means of educating twelve destitute female children from the Sunday School attached to St. Philip's Church, to be selected by yourself and the Rector of the Church. That you are empowered to do this, and apply to me for funds to defray their tuition, the average amount not to exceed ten dollars per quarter each, is all the information necessary to communicate to any one, and, indeed, all that you are permitted to communicate as you value the continuance of this donation. If the glory of God is advanced in the improvement of the individuals and the prosperity of the blessed object of Sunday Schools is promoted, by this little offering to that Holy Being, from whose gracious influences all just works do proceed, my wishes in this respect will be fully accomplished.”

Sunday School Rooms.—We are happy in possessing such solid evidence of the real interest felt by the members of our Church in the religious education of the young, as is afforded by the following facts:

The congregation of St. Ann's Church, Brooklyn, N. Y. have just completed, for the accommodation of their schools, a brick building of sixty by thirty feet, at a cost of not less than \$1300.

In that of St. Paul's Church, Baltimore, the sum of \$1100 has been subscribed, and measures are taken for the purchase of a lot and the erection of a building for the same purpose.

By the very praiseworthy exertions of several female members of St. Peter's Church, Philadelphia, a considerable sum has been collected towards erecting in the suburb of Moyamensing, (upon a lot the gift of another female member of the same Church,) a brick building, to be devoted to the purposes of Sunday School instruction.

In the congregation of the Monumental Church, Richmond, Va. the sum of \$675 has been raised for the same end.

And not long since a Sunday School building was erected by that of St. John's Church, Brooklyn, New-York.

“Walking about Zion, marking her bulwarks and telling her towers,” our eye rests no where with more delightful satisfaction,

than on these nurseries of "her children." We find nothing which will "tell to those who shall come after," a nobler tale of the spirit that glowed within the bosom of their fathers, than these monuments of their love to the "friend of children."—*Family Visiter.*

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, will hold their annual meeting in St. Peter's Church, in the city of Philadelphia, on Tuesday the 12th day of May next, at 9 o'clock, A. M. A general attendance of the members of the board is requested, as business of importance will be transacted.

The Secretaries of the *Auxiliary Societies* are respectfully requested to transmit their reports to the Secretary on or before the first day of May.

Clergymen desirous of being employed as missionaries, will forward their applications, accompanied by the necessary testimonials, to the Secretary, previous to the meeting of the Board.

GEORGE WELLER, *Secretary.*

. Editors of Episcopal periodical publications, are requested to insert the above notice.

Florida Missions.—*Extract of a letter from Tallahassee, dated 4th March.*—"The means of the people are less than you had supposed, and the general feeling averse to any contribution for the Church at present. I have bought two lots, and presented them to the Church as a site for building. Unless some assistance is received from the North, to give us a start, I know not how long we must wait for a Church. I have entered a quarter section of land (in Jefferson county) and shall give a sufficient portion of it for a Church lot. These entrances, though very low, so much diminish my limited means that I shall be obliged to teach, in order to weather the difficulties of the first few years. What I wish to say, however, is in relation to the building of Churches. One is indispensable at Tallahassee, and that soon. Five hundred dollars will erect as good a one as could be desired. We can raise about one half of the sum. I have written to Philadelphia and New-York, in hope of receiving some assistance. If we are driven off now, the ground, assuredly will be most strongly occupied, and we henceforth shut out. You are aware that there is great indifference to be overcome among a population so long unused to the services of religion. The subject for a long time will not be in proportion to the means of the people. We hope to open a Sunday School as soon as we get the necessary books, for which I have written. Our congregations in Tallahassee are very respectable as to numbers.—Near Wascissa, in Jefferson county, I have yet preached but once. The inclemency of the weather, or the want of notice,

has prevented the people from collecting, although I have always been on the spot.

Extract of letters from St. Augustine, dated 21st March, and 17th April.—I rejoice in the hope that the prospects of our Church in this region, seem rather to brighten. About eighteen young persons here are candidates for confirmation. Next winter I trust our Church will be erected; a stone building, forty by fifty, in the Gothic order. There appears to be a disposition to make a vigorous effort, and all that is required to insure its success is some aid from our members in the North. If this is afforded (which I feel confident will be the case) I trust, with divine assistance, that our services will be permanently established here. I think when we have a building erected, and all the necessary appendages to give our services their due effect, that we shall be able to gather in a number of the Greek Christians who are here. If any sympathy exists in your city for our Church here, I think it might be very happily expressed by presenting us with a service of communion plate, or some such articles. I performed divine service, and preached morning and afternoon on Sunday last, at Jacksonville. About seventy-five persons attended in the morning. This was *the first time* that our services have been performed in that part of the country. They were well received. I visited the Steam Mill, and received an assurance of supplying our Church with lumber at a reduced price.

Theological Repertory—An extract from page 94, of the February number.—“We cannot see any strong reason why it (viz. the *Family Visiter*,” published by the General Sunday School Union of our Church,) should be substituted for similar works issued by American Sunday School Union, *which contain truths and ‘principles’ perhaps equally pure.*” !!!

King's College, New-Brunswick.—Extract from the charter given by George IVth.—“Whereas the establishment of a College within our Province of New-Brunswick, in North America, for the Education of Youth in the principles of the Christian Religion, and for their instruction in the various branches of Science and Literature which are taught at our Universities in this Kingdom, would greatly conduce to the welfare of our said Province: And whereas humble application hath been made to us by many of our loving subjects in our said Province, that we would be pleased to grant our Royal Charter for the more perfect Establishment of a College therein, and for incorporating the Members thereof, for the purposes aforesaid: Now know ye that we, having taken the premises into our Royal consideration, and duly weighing the great utility and importance of such an Institution, have of our special grace, certain knowledge, and mere motion, ordained and granted, and do by these Presents, for Us, our Heirs and Successors, ordain and grant, that there shall be established at, or near our Town of *Fredericton*, in our said Province of New-Brunswick, from this time, one Col-

lege with the style and privileges of an University, as hereinafter directed, for the Education and Instruction of Youth and Students in Arts and Faculties, to continue forever, to be called **KING'S COLLEGE**. And We do hereby declare and grant that our trusty and well beloved the Right Reverend Father in God, John, Bishop of the Diocese of Nova Scotia, or the Bishop for the time being, of the Diocese in which the said Town of Fredericton may be situate in any future division or alteration of the said present Diocese of Nova Scotia, shall for Us, and on our behalf be the **VISITOR** of the said College, and that our trusty and well beloved Sir Howard Douglass, Bart. our Lieutenant Governor of our said Province, or the Governor, Lieutenant Governor, or other person administering the Government of our said Province for the time being, shall be the **Chancellor** of our said College: And We do hereby declare, ordain, and grant, that there shall at all times be one **PRESIDENT** of our said College, who shall be a Clergyman in Holy Orders of the United Church of England and Ireland, and that there shall be such and *so many Professors* in different Arts and Faculties within our said College, as from time to time shall be deemed necessary or expedient, and shall be appointed by us, or by the said Chancellor of our said College on our behalf, and during our pleasure. And We do hereby grant and ordain that the Rev. George Best, Master of Arts, Archdeacon of our said Province of New Brunswick, shall be the first President of our said College, and the Archdeacon of our said Province, for the time being, shall, by virtue of such his office, be at all times the President of the College."

Society for Promoting Christian Knowledge.—Among the domestic proceedings of this Society, are the supply of an assortment of books and tracts adapted to the use of Sailors, to each ship of war now in commission, by order of the commissioners; and the grant of £1000 to be at the disposal of the Primate of Ireland, for advancing the religious instruction of the Irish.

The number of books and tracts distributed during the past year is the largest ever made, amounting to 1,656,066.

The operations of the Society abroad have been instrumental in forwarding the erection of an English Church at Cape-town. The accounts from Calcutta respecting the native schools are highly satisfactory, and a plan is in agitation for the enlargement of the Mission College. Education is also proceeding rapidly at Madras, Bombay, and Ceylon; and the sum of £2000 which had been granted to Bishop Heber, for the repairing and enlargement of Churches in the Tanjore district, has been partly expended for that purpose. The distribution of books in New South Wales has been extensive; a lending library has been established at the Mauritius; and a grant of Bibles, Prayer Books, and tracts have been forwarded to the Island of Ascension. In the Canadas, also, and in Nova Scotia, the exertions of the Society have been attended with the most beneficial results; and throughout the West Indies, amidst much politi-

cal excitement and great colonial distress, a very decided progress is making in Christian knowledge and religious education.

Society for Propagating the Gospel in Foreign Parts.—In the extensive diocese of Nova Scotia, under the indefatigable superintendence of the Bishop, the operations of the Society have been peculiarly effective.

New missions have been opened in several parts of it; King's College, Windsor, has furnished several candidates for holy orders, who promise to adorn their profession by their learning and their piety, and be great blessings to the people committed to their charge; other Clergymen of exemplary character, have entered into the Society's service, and are now engaged in the laborious duties of their office, both to the satisfaction of themselves and to the comfort and edification of a large body of people, who would otherwise have been left destitute of all religious instruction.

From the diocese of Quebec, the accounts of the state of the missions are very satisfactory, and the demand for Christian instruction so much on the increase, as to render it impossible for the means of the Society to supply it in any adequate degree. Several new Churches have been added in both the Canadas; among others, a second at Kingston, on a large scale, principally at the expense of the inhabitants.

In Calcutta, the continual absence of the Bishop during the last year, has given a lamentable check to the proceedings of the Society; in addition to which, the sudden death of the Rev. T. Christian, which we announced in a preceding number, has been most severely felt in one of the most auspicious scenes of missionary labour. Except these drawbacks, however, considerable progress has been made in the object of the Society. The interest arising from the surplus of the subscription for Bishop Heber's monument has been devoted to the maintainance of a non-foundation student at Bishop's College; and a similar arrangement has been adopted at Madras, out of a similar fund. Mr. Simeon, also, one of the executors of Lord Powerscourt, has appropriated £1000, part of his lordship's bequest, to the foundation of a perpetual scholarship at the college, under the terms of the statute prescribed for that purpose.

Infant Schools.—There is no period of the life of man more important than that which commonly elapses before a child begins to read. More seeds of good are sown, and more evil habits are contracted during the years between three and six, than in any other portion of life. Such children are far more capable of instruction in good and evil than is commonly believed; and they generally receive far less attention than is their due. The mind is not at that time, as some seem to think, a mere passive existence. It is active, intensely active, however imperceptible its activity may be to the careless or inaccurate observer. Far more numerous and more deadly are the wiles and open attacks of the enemy of man against the unsuspecting infant, than we are apt to imagine.—*Family Visiter.*

BIBLE QUESTIONS.

1. *Why was the Christian Revelation necessary?*
2. *Why are you a Christian?*

Consult Grotius, Paley, Porteus, Chalmers, Beatie, Abbadie, and others, on the *Evidences of the Christian Religion*; Horne's *Introduction to the Scriptures*, vol. 1. or the *Abridgement*; Stillingfleet's *Origines Sacre*; Jenkins' *Reasonableness of the Christian Religion*; Leland's *Advantage and Necessity of Revelation*; Allix's *Reflections on the New Testament*; (Watson's *Theological Tracts*, vol. i.;) *Plain Reasons for being a Christian*, (*Ibid*, vol. ii.;) Clarke's *Evidences of Natural and Revealed Religion*, (*Ibid*, vol. iv. p. 213.;) Hartley, Addison, &c. on the *Truth of Christianity*, (*Ibid*, vol. v.;) Collyer's *Lectures*, Lect. i.

Answers to be returned the first week in June.

NEW PUBLICATIONS.

"*A Manual of Parochial Psalmody; comprising select portions of the old and new versions of the Psalms, together with Hymns for the principal Festivals, etc. of the Church of England; revised and adapted to the Church, for every Sunday, etc. throughout the year; by Rev. T. H. Horne, author of the valuable introduction to the critical study of the Holy Scriptures.*"

"The selection of Hymns has been made with judgment, taste, and piety. The principle of selection pursued is unquestionably correct—that, being designed not for individual Christians, but for whole congregations, 'they should convey some truth which all habitually acknowledge; some doctrine which all unfeignedly and reverentially believe: praise to God for instances of mercy and goodness of which all are, or may be partakers; confessions of sin which all have more or less committed; prayers for pardon and sanctification of which we all stand in need: petitions to be delivered from dangers temporal and spiritual, by which all have been more or less assailed, or to which they are constantly exposed.'—It may serve as an illustration of interest felt by Mr. Horne in the affairs of the American Church, and of his attention to our literature, to mention, that, while, in a note to his preface, he speaks with due praise of 'a learned collation of the version of Tate and Brady with the Hebrew,' 'by the Rev. Dr. Turner, Professor of Biblical Theology, in the General Theological Seminary at N. York,' 'published in the Church Register of Philadelphia, Oct. 14, 1826;' (vol. i. p. 322.) he has found room in his collection for seven hymns taken from an unpretending little volume, of American authorship, entitled, 'Songs by the Way.'

"We are delighted with the 'Manual' of Mr. Horne, not only for its intrinsic merits, but for the example which it affords us of the proper appropriation of a Christian minister's time; since, from the moments of relaxation from his arduous duties, and severe studies, he has gleaned the leisure necessary for its compilation; thus making not only his toils and cares, the late night, and the early morn, but the very breathing-spells of his life, to praise the Lord!"—*Ep. Watchman*.

"*Chapman's Sermons upon the Ministry, Worship, and Doctrines of the Church.*—This is the title of a collection of discourses on the subjects specified, by a clergyman of our Church, in Lexington, Kentucky. They are dedicated to a distinguished Prelate of our Church, and the first twenty are devoted to a regular examination of the several questions at issue between Episcopalians and their opponents. They evince the workings of a mind which has examined extensively the grounds of the distinctions which separate us from other denominations, and are penned with a manly freedom of tone, and popularity of manner, and at the same time with that deference to the feelings of those from whom he differs, which is the dictate of true charity—a charity which teaches us not to sacrifice essential or important truth in matters of religion, but to distinguish between the persons and mistaken opinions of men, and whilst we boldly expose and condemn the latter, to cherish and exhibit the most kindly feelings towards the former. Written, as these discourses have been,

* The learned collation here referred to, we shall probably re-publish in the "*Gospel Messenger*."

under the double pressure of pastoral duty, and the instruction of a school, they are alike creditable to the pure zeal, and holy industry of their author. And the circumstance furnishes another proof of the opinion that, constituted as human nature is, the more labour you put upon the mind, the more it will accomplish. The experience of our clerical brethren, if it bears any analogy to our own, will attest that in regard to mental exertion, that clergymen does the most on whom the allotments of Providence have laid the severest requisitions. These Sermons have been very favourably noticed in the *Western Review*. It does not fall within the objects of our paper to attempt a full analysis of this volume in the formal shape a review. We shall, however, frequently indulge ourselves in quotations from the work, for the benefit of our readers. Whether any other copy than the one, with the perusal of which a friend has favoured us, has reached the eastern side of the mountains or not, we do not know; but we hope the book will soon be made accessible to Episcopalians in this quarter; very many of which might be greatly enlightened by this production of our Pioneer brother. We have not the pleasure of his acquaintance, but we cordially hail the manly stand he has taken among the hardy sons of the West, in support of the cause of the holy doctrines of the Gospel, and of primitive truth and order; and from the bottom of our hearts, we 'bid him God speed' in his wise and temperate career, to vindicate and sustain our beloved Church, and to identify his own pious determination with the inspired vow of the prophet, 'For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'—*Church Register*.

"A Treatise on Prayer; by the Rev. Edward Bickersteth, of England. Re-published by Littell, Philadelphia.

"This work can hardly be read by any one without improvement. The style is plain, flowing, and easy. Single hearted, pure devotion to his Redeemer seems to have guided the author's pen throughout. The work professes to treat on the nature, duty, and privilege of prayer—on prayer in the various modes of association, and in private, and on several incidental topics. It is accompanied by several forms of prayer, for family and private use. It would be well if every head of a family would place a copy of this work within reach of his family circle. It would assist admirably in the formation of youthful character, and enable others to try thoroughly their own devotional feelings, and open to them many sources of spiritual consolation under affliction."—*Church Register*.

"A Brief Confutation of the Errors of the Church of Rome; extracted from Archbishop Secker's Five Sermons against Popery; by the Right Rev. Beilby Porteus, D. D." Re-printed by A. E. Miller, 1829.

"A Discourse against Transubstantiation; by the late Archbishop Tillotson. With an Appendix." Re-printed by A. E. Miller, 1829.

"Jewell's Apology for the Church"—an Extract from a Revision of the same. Also re-printed by A. E. Miller, 1829.

OBITUARY NOTICES.

The Honourable THEODORE GAILLARD, whose death has been recently announced, was a native of St. Stephen's Parish, in this State, and a descendant of one of the old French Hugonot families who took refuge in this country after the revocation of the Edict of Nantz. He received a liberal and classical education in England, and travelled for some time on the continent. He afterwards studied law at one of the Inns of Court, in London, and came to the Bar in Carolina about the year 1786. He continued at the Bar until December, 1808, when he was elected to the Equity Bench, on which he served until December, 1824. A new arrangement of the Courts having then been made, he was transferred to the Law Bench, where he continued to serve until his death.

In the year 1798, he was elected to the Legislature; and on his second election, was appointed Speaker of the House of Representatives; which honourable station he continued to hold, until his advancement to the Equity Bench.

To some other pen we will leave the delineation of his public life. Suffice it to remark here, that in his character he was firm and independent. The principles which he had adopted after serious deliberation, and sober conviction, he steadfastly adhered to, amid all the fluctuations of politics, and the rage of party zeal.—“He would not flatter Neptune for his trident, nor Jove for his power to thunder.” In the discharge of his public duties he was ever scrupulously and undeviatingly faithful and just. Adopting as his rule the maxim of Lord Bacon, that “the duties of life are more than life,” he would have sacrificed life itself in the conscientious performance of what he deemed his duty. On the Bench, he presided with dignity and impartiality, and justice dictated, while mercy tempered every decree.

But it is his religious and domestic character that we wish particularly to notice. From close investigation, and thorough conviction, he was a believer in the truth of the Christian system. His mind was anxiously inquisitive on religious subjects, and, for a layman, his researches in Theology were unusually extensive. Warmly and conscientiously attached to the Episcopal Church, she owes to him the suggestion of many measures calculated greatly to advance her respectability and prosperity. The establishment of the Bishop's Permanent Fund, had its source in his pious and zealous mind. He suggested the idea of Parochial Funds for the support of the Clergy; a measure which he thought calculated to place them on a more respectable and dignified footing. He took great interest in the erection and establishment of the Church in Columbia; and to his untiring zeal, and firm and undeviating support, it owed, in a great measure, its success.

He greatly respected and venerated the character of the late Bishop Dehon; and soon after he took charge of the diocese, became a communicant of the Church.—A sincere Christian, it is firmly believed, he was. On the merits of his Saviour he relied for salvation; and his life exhibited “the power of godliness,” for he was a practical Christian. His heart was the abode of virtue, his nature humane, his disposition, in every sense of the word, truly charitable. He was severely tried by affliction; and under it all, displayed the lively faith, and humble resignation and hope, of the disciple of Jesus. His character shone conspicuously in suffering; he cheerfully acquiesced in the measures of Divine Providence with regard to himself, staying himself upon the promises of Scripture, and deriving from them a balm for every wound, and a support in every trial.

Of his character in domestic life, we could not speak too highly. A kind, tender, and devoted husband—an anxious, indulgent, and affectionate parent—his family feel that they have lost in him their prop, their counsellor, and their best earthly friend. He who enlivened their hearts by his cheerfulness, instructed their minds by his wisdom, and supported their spirits by his advice and reasoning, is now no more.—But let them remember for their consolation, that “blessed are the dead who die in the Lord—for they rest from their labours, and their works do follow them.”

Died at sea, October 25, 1828, on his passage from Penang to Calcutta, the Right Rev. J. F. James, D. D. Bishop of Calcutta, aged 43—the third of that order who in rapid succession have fallen victims to the insalubrity of the climate.

Died at sea, on his passage from Liverpool to Philadelphia, the Rev. Benjamin Allen, Rector of St. Paul's Church, in that city.

Died at North-Charlestown, (N. H.) March 16, 1829, the Rev. George Richardson aged 33.

CALENDAR FOR MAY.

1. *St. Philip and St. James.*
2. *Children of the Sunday Schools lectured.*
3. *Second Sunday after Easter.*
4. *Monthly Meeting of the Trustees of the Protestant Episcopal Society.*
10. *Third Sunday after Easter.*
17. *Fourth Sunday after Easter.*
24. *Rogation Sunday.*
28. *Ascension Day, or Holy Thursday.*
31. *Sunday before Whitsuntide.*